

John 8-9

IV. Period of Conflict. V. 7:1-12:50

1. Conflict over Moses. V. 7:1-8:11

1) Before the feast—we see doubt. V. 1-9

2) In the midst of the feast—we see debate. V. 10-36

3) The last day of the feast—we see division. V. 37-53

CHAPTER 8:

4) The next day after the feast--we see deception. V. 1-11

V. 1

1. "But" = not in the English but in the Greek; shows the contrast between what the Jews did in John 7:53 and what Jesus did; these first 11 verses still deal with the conflict over Moses; remember there were no chapter and verse divisions in the original.

2. Some so-called scholars want to say that verse 53 of John 7 and the first 11 verses of John 8 are not in the best of manuscripts. But I believe they are in the original and the Lord has preserved His Word for us today. (Rev. 22:19)

3. "Jesus" = the virgin born Son of God.

4. "Went" = to pursue the journey on which one has entered.

5. "Unto the mount of Olives" = a mountain located east of Jerusalem; place where Jesus often went just to pray or to spend the night in Bethany at the home of Lazarus, Mary, and Martha (Mat. 21:17; Mark 11:11; John 11:1); Bethany was on the east side of the mountain while the garden of Gethsemane was on the west side.

6. Jesus spent many nights at this home in Bethany because He had no place of His own to pillow His head. (Mat. 8:20)

V. 2

1. "Early in the morning" = one word in the Greek; daybreak; dawn; the time the people began coming to the temple; the people of the East are accustomed to rising early and especially at the time of the annual feast, since many of them had traveled a great distance in order to be there and they needed to take advantage of every part of the temple worship; this day was the day after the feast of the tabernacles--Oct. 23--six months before Jesus was to die on the cross.
2. "He" = "him" = Jesus the Son of God.
3. "Came" = to make a public appearance.
4. "Again" = repetition of the action; He had been there the day before.
5. "Into" = to come to a point, place, and time with a purpose; Jesus always moved with purpose--the will of the Father.
6. "The temple" = a sacred place; consisted of the whole sacred enclosure--the entire aggregate of the buildings, balconies, and courts (that of the men of Israel, of the women, of the priests, and of the Gentiles); Jesus went into the treasury (verse 20) located next to the court of the women.
7. "All the people" = those present in the temple area that morning.
8. "Came unto him" = they gathered around Jesus; the Greek construction pictures the enthusiasm of the whole crowd now as opposed to the division in John 7:40-43.
9. "Sat down" = took a seat as was customary for Jesus and began to teach. (Luke 5:3)
10. "Taught" = to hold a discourse with others in order to instruct them; to impart instruction; to explain or expound a subject.

V. 3

1. "Scribes" = a copier of the law and other parts of the Scriptures. (Jer. 8:8); they were men learned in the Mosaic law and the sacred writings and also interpreters and teachers.
2. "Pharisees" = a Jewish religious sect which was organized during the period between Malachi and Matthew when there was no recorded revelation from God; they placed oral tradition equal to or above the Word of God, but here they, combined with the scribes, are dealing with what Moses wrote in the law.
3. "Brought" = to lead by laying hold of and bring to the point of destination; the Greek construction presents a vivid dramatic picture; this action within itself was an unlawful thing to do since they had a court for the trial of such a case; also the law stipulated that both the man and the woman were to be tried and killed. (Deut. 22:22-24)

4. "Him" = Jesus, the Son of God.
5. "A woman" = a woman of any age; context seems to indicate the woman was married because these men accused her of committing adultery.
6. "Taken" = to lay hold of so that she was not able to get away from them; to overcome; the tense is perfect which means she was seized at some point in past time and remain captive by these men as they brought her to Jesus.
7. "Adultery" = to have unlawful sex relations with another's wife or husband.
8. "They" = the scribes and Pharisees.
9. "Had set" = placed.
10. "Her" = the woman.
11. "In the midst" = amongst; this woman was placed so all could see her and also see what Jesus would do with such a case; they were not concerned about justice, they just wanted to entrap Jesus.

V. 4

1. "They" = the scribes and Pharisees.
2. "Say" = to point out with words.
3. "Him" = Jesus, the Son of God.
4. "Master" = teacher; on who is fitted to teach; a title of respect; a certain amount of hypocrisy is involved here, for they did not honestly attribute that high of respect to Jesus; instead of using this title as a title of respect they may have used it as a title for ridicule.
5. "This woman" = the woman they brought to Jesus.
6. "Was taken in adultery" = she was seized and overcome while she was having unlawful sex relations with someone else's spouse.
7. "In the very act" = caught in the act of unlawful sex relations; this is added to show that there was no doubt concerning her guilt.

V. 5

1. "Now" = moreover; she is guilty and this is what the law says.

2. "Moses in the law" = refers to Moses as the human instrumentality God used to write the first five books of the Bible called by the Jews "the law."
3. "Commanded" = to order something to be done; the Lord did the commanding and Moses was faithful to pass on to the people what the Lord commanded.
4. "That" = introduces what was commanded.
4. "Us" = the Hebrews; the Jews of which the scribes and Pharisees were included.
5. "Such" = of this kind or sort; refers to this woman who had broken the law.
6. "Should be stoned" = "to be stoned" = to be killed by stoning as the law stated in Deut. 22:24--this is dealing with a betrothed virgin in context; therefore, the woman in question may have been betrothed but that was so binding she is referred to as being married to an husband; thus, her act was considered adultery with punishment by law--being stoned to death.
7. "What sayest thou?" = "what do you have to say concerning this matter? speak up:" they were trying to trap Jesus.
8. "Thou" = Jesus the Son of God; the emphasis is on this word; thus, the whole point was to catch Jesus, not to punish the woman for they did not bring the man who was also present when they seized the woman; if they were interested in justice they would have seized the man as well.
9. Either way Jesus answered, they would have reason to accuse Him. If He said, "Stone her," they would accuse Him before the Romans, because they alone had authority at this time to executed anyone in Palestine. If Jesus said, "Let her go free," He would be teaching against the law of Moses.

V. 6

1. "This they said" = refers to verses 4-5.
2. "They" = the scribes and Pharisees.
3. "Tempting" = to put to the test to see what Jesus would do; they wanted to trap Him.
4. "Him" = "his" = Jesus, the Son of God.
5. "That" = gives the reason for what has just been stated.
6. "Might have to accuse him" = they wanted something with which to make an accusation against Jesus.
7. "But" = shows contrast; they wanted to trap Jesus but Jesus was too smart for them.

8. "Stooped down" = to bow the head and bend forward to be able to reach the ground.
9. "With *his* finger" = using His finger as an instrument for making marks on the ground.
10. "Wrote" = made markings that made letters which formed words of the scribes and Pharisees' language.
11. "Ground" = the dirt, dust, or sand.
12. "*As though he heard them not*" = in italics, thus not in the original but supplied by the translators; there is no Greek words that justify this insertion; it seems the translators assumed that Jesus ignored them because there is nothing stated as to how He reacted except He wrote in the dust or sand and continued to do so even while they continued to ask Jesus the same question again and again. (verse 7)
13. Tradition says that Jesus wrote down the names and sins of these accusers. But I doubt He did that. What He wrote is not stated for a purpose. What we need to do is to concentrate on what the Word of God says instead of spending our time guessing and speculating about areas that the Lord has not made plain. What ever He wrote (at least the second time in verse 8) it brought conviction. (verse 9)

V. 7

1. "So when" = but as.
2. "They" = "them" = "you" = the scribes and Pharisees.
3. "Continued asking" = continued to question Jesus.
4. First "him" = first "he" = "himself" = Jesus the Son of God.
5. "Lifted up himself" = one word in the Greek; means to raise one's self up.
6. "Said" = to speak.
7. Second "he" = second "him" = refers to any one of the men who brought this woman to Jesus.
8. "Without sin" = the Greek construction means he who has not been guilty of this very sin they were accusing this woman of--adultery; they may not have committed the act but were guilty of looking in lust. (Mat. 5:27-28)
9. "Let him first cast" = be first to cast--means before others; to fling or throw a "stone" = refers to rocks used to put the guilty to death; the responsibility of one of the witnesses was to throw the first stone (Deut. 17:6-7); Jesus put them to the test.
10. "Her" = the woman taken in the act of adultery and brought to Jesus.

V. 8

1. "And again" = repetition of His previous action (verse 6); the reason He did this the second time was to give the scribes and Pharisees time to search their own hearts--which He already knew.
2. Jesus made no decision but asked them to judge themselves. He had not denied the law of Moses or acquitted the woman.

V. 9

1. "They" = "*their*" = the scribes and Pharisees.
2. "Which" = who; the scribes and Pharisees are men and not things--masculine not neuter gender.
3. "Heard" = to consider and understand what had been said.
4. "Being convicted" = proved guilty.
5. "By" = shows the origin of conviction.
6. "Conscience" = an internal faculty which decides on the lawfulness or unlawfulness of our own actions and affections, and instantly approves or condemns them; the conscience will not convict one unless there is a standard to measure by; these scribes and Pharisees had the OT which was the standard that brought conviction; this is the only time this English word (convicted) is used in the Bible while the Greek word translated "convicted" is used several times translated as *reprove, rebuke, tell a fault, and convince*.
7. "Went out" = left the temple area where Jesus was teaching; they were summoned to judge themselves rather than the woman.
8. "One by one" = one at a time.
9. "Beginning at the eldest, *even* unto the last" = the eldest here may refer, not to age, but to honor--from those who were in highest reputation to the lowest in rank.
10. "Jesus" = the virgin born Son of God.
11. "Was left alone" = to leave behind; no doubt the common people were still gathered around Jesus and the woman but the scribes and Pharisees left the temple area.
12. "Woman" = the woman seized in the act of adultery and brought to Jesus by the scribes and Pharisees to entrap Him.

13. "Standing in the midst" = left as she had been placed by her accusers in the midst of the people listening to Jesus teach; verse 12 gives evidence that the common people did not leave.

V. 10

1. "When" = indicates Jesus gave all the accusers times to make their move before He ceased to write on the ground and look back toward them or at least where they were.

2. "Jesus" = "he" = the virgin born Son of God.

3. "Lifted up himself" = to raise himself up from His stooped position He had taken in verse 8.

4. "Saw" = to view with the eyes; Jesus knew what the accusers were doing even though His eyes were not focused on them.

5. "None" = nobody; refers to the accusers.

6. "Woman" = "her" = one accused of adultery.

7. Second "Woman" = how Jesus addressed this accused one.

8. "Those" = they.

9. "Thine" = your.

10. "Accusers" = those who made an accusation against this woman.

11. "Hath no man condemned thee?" = they had accused her but they did not proceed to act expressive of judicial condemnation--to cast the first stone as the law commanded; no one dared to cast a stone at the woman on Jesus' terms.

V. 11

1. "She" = "her" = "thee" = the accused woman.

2. "Said" = speaks for the first time.

3. "No man" = no one; she makes no excuse for her sin.

4. "Lord" = a title of honor expressive of respect and reverence; means sir, master, or owner; this woman may have recognized Jesus as to who He really was--Lord and Master.

5. "Jesus" = "I" = the virgin born Son of God.

6. "Neither do I condemn thee" = meaning Jesus did not condemn (judge) her just as her accusers did not condemn her; Jesus came to fulfill the law (Mat. 5:17) and to seek and save the lost (Luke 19:10), not to condemn (John 3:17-18; 12:47-48); Jesus did not excuse, condone, nor take lightly her sin thus He said, "go and sin not more."

7. "Go and sin no more" = means not to continue living a lifestyle of sin--a habitual continuous lifestyle--for if one does they are not saved (I John 3:9)

8. You may say. "But we do sin after we are saved." That's true. We are not perfect but the Lord wants us to reach forth toward perfection and not have an habitual continuous lifestyle of sin. The Word tells us the basic same thing in I John 2:1 as Jesus told this woman.

9. The trap these scribes and Pharisees set for Jesus failed but it resulted in this woman finding help from the Lord.

2. Conflict over Abraham. V. 12-59

V. 12

1. "Then" = consequently; with the issue of the woman accused of adultery settled Jesus takes the opportunity to teach those gathered around Him.

2. "Spake" = to use words in order to declare one's mind and disclose one's thoughts.

3. "Jesus" = "I" = "me" = the virgin born Son of God.

4. "Again" = further.

5. "Them" = the people that came unto Him in verse 2.

6. "Saying" = to point out with words.

7. "I am" = the self existent one; these words (one word in the Greek) alone were enough to startle a Jew for they knew the Scripture and knew that Jesus was saying He was the One who met Moses at the burning bush and told him to tell the Israelites that "I AM" hath sent him to deliver them (Exo. 3:13-14)

8. "Light" = symbol for truth and the revelation of God; John stated in I John 1:5, "God is light;" John the Baptist bore witness to that light he called the true light (John 1:6-9); Jesus had already stated that light is come into the world in John 3:19; now He claims the distinction of being that light; this is preceded by the definite article in the Greek, thus "the light" not just "a light."

9. "Of the world" = refers to all the inhabitants of the earth, not just Israel; Isaiah had already prophesied that the Messiah would be a light to the Gentiles, not just Israel. (Isa. 42:6; 49:6)

10. "He" = whosoever.

11. "Followeth" = to side with his party; be an imitator of the one he follows; the tense is continuous which means to continue in His Word as verse 31-32 brings out; this means step (obey) in what light you have and the Lord will give you more light which He gives in His person, sayings (Word), and ministry.

12. "Shall walk" = to regulate one's conduct; negated by "not."

13. "Darkness" = a result of lack of light; associated with wickedness.

14. "But" = show contrast--not regulate one's life in wickedness (darkness) but in light (truth).

15. "Shall have the light of life" = means to have the Lord Jesus who is the light of life (John 1:4; I John 5:12); to believe on Him as the revelation of God is to have eternal life.

V. 13

1. "Pharisees" = a Jewish religious sect which was organized during the period between Malachi and Matthew when there was no recorded revelation from God; they placed oral tradition equal to or above the Word of God; there were more Pharisees present in the temple listening to Jesus teach than just those who brought the woman and accused her.

2. "Therefore" = in view of the facts; the Pharisees challenged His statement, "I am the light of the world."

3. "Him" = "thou" = "thyself" = "thy" = all refer to Jesus, the virgin born Son of God.

4. "Bearest record" = to give testimony; to be a witness.

5. Second "record" = testimony.

6. "Is not true" = is not worthy of belief, or is not substantiated by sufficient evidence or witnesses as required by law. (Deut. 19:15)

7. Jesus had already given the Jews five witnesses in John 5:31-40 one and a half years earlier and they did not believe Him. And their challenge to His testimony did not stop Him for He testified again and in the next four verses He reveals His testimony is credible.

V. 14

1. "Jesus" = "I" = "my" = the virgin born Son of God.

2. "Answered" = to begin to speak when something has been said to which the remarks refer.
3. "Them" = "ye" = the Pharisees.
4. "Though" = even if.
5. "Bear record" = to give testimony; to be a witness.
6. "Of" = concerning.
7. Second "record" = testimony.
8. "Is true" = genuine; worthy to be believed.
9. "For" = because; gives the reason His testimony is true.
10. "Know" = to have an absolute positive knowledge of the facts.
11. "Whence" = from where; refers to origin or source.
12. "Came" = "come" = to come from one place to another; Jesus came from heaven to earth.
13. Jesus knew His origin, by what authority He acted, and what commands were given Him.
14. "Whither" = where.
15. "Go" = to go away; refers to Jesus going back to heaven which He had already stated in John 7:33.
16. "But" = shows contrast between Jesus and these Pharisees.
17. "Cannot tell" = do not know; the Pharisees were blinded and did not have a clue what Jesus was talking about.

V. 15

1. "Ye" = the Pharisees.
2. "Judge" = to pronounce an opinion concerning right or wrong.
3. "After the flesh" = according to appearance, not according to the spiritual nature of doctrines; based on externals only--what they could see and conclude in their minds; refers to judgment based on preconceived opinions, ideas, and prejudices.

4. "No man" = no one; Jesus had just proved what He is saying because He told the woman in verse 11 "neither do I condemn (judge) thee."

5. Jesus came to fulfill the law (Mat. 5:17) and to seek and save the lost (Luke 19:10), not to judge. (John 3:17-18; 12:47-48)

V. 16

1. "If" = in case.

2. "I" = "me" = Jesus.

3. "Judge" = to pronounce an opinion concerning right and wrong.

4. "My" = refers to Jesus; is emphatic, stressing that the judgment He renders is in accord with the facts and proceeds from wisdom not tainted by selfish motives like the Pharisees He was talking to.

5. "Judgment" = opinion; decision.

6. "True" = genuine; soundly based.

7. "For" = gives the reason His judgment would be true.

8. "I am" = the self existent one; by Jesus using this Greek word it was enough to startle these Pharisees for they knew the Scripture and knew that Jesus was saying He was the one who met Moses at the burning bush and told him to tell the Israelites that "I AM" hath sent him to deliver them. (Exo. 3:13-14)

9. "Not alone" = not by myself in any judgment He might make.

10. "But" = shows contrast; Jesus is not by Himself but has the Father, who sent Him, with Him.

11. "The Father" = God, the Father of the Lord Jesus Christ.

12. "That" = who, the Father is a person not a thing; masculine not neuter.

13. "Sent" = dispatched; to appoint to go to a place on a specific errand or official business with a purpose; Jesus never doubted that the Father sent Him.

V. 17

1. "Also" = indeed.

2. "It is written" = the tense is perfect, meaning that the Scriptures were penned down at some point in time past and it stands on record today.
3. "Law" = refers to the law given through Moses the human instrumentality--the first five books of the OT.
4. "Your" = shows possession; the law was committed (intrusted) to the Jews. (Rom. 3:1-2)
5. "That" = shows what was written. (Deut. 17:6)
6. "Testimony" = what one testifies that he was a witness to (a first hand detailed account); this does not include second hand information.
7. "Two men" = if two men could confirm a case, the evidence of Jesus and the Father ought not to be deemed insufficient.
8. "True" = is confirmed; is worthy of belief; same as "established" in Deut. 19:15.
9. The law in Deut. 19:15 did not mean that just because two men agreed in their testimony or witness that it was true. The information had to also be true in content.

V. 18

1. "I am" = the self existent One; Jesus the Son of God.
2. "Bear witness" = to be a witness; to affirm that one has seen or heard or experienced something or that he knows it because he was taught by divine revelation or inspiration.
3. "Of" = concerning.
4. "Of myself" = in human courts a man is not allowed to bear witness of himself because he has a personal interest in the case; but Jesus had no party ends to serve; He was willing to deny Himself; He made great sacrifice and by His life He gave evidence of sincerity; therefore, His own testimony may be admitted in evidence of His motives and designs.
5. "Father" = God, the Father of the Lord Jesus Christ.
6. "That" = who; the Father is a person not a thing; masculine not neuter gender.
7. "Sent" = dispatched; to appoint to go to a place on a specific errand or official business with a purpose; Jesus never doubted that the Father sent Him.
8. Jesus met the requirement of the law by having two witnesses that were true--worthy to be believed. One was Himself and the second was the Father that sent Him.
9. The Father bore witness publicly of Jesus at His baptism in Mat. 3:17 and Mat. 17:5.

V. 19

1. "Then" = therefore; in view of the statement Jesus just made.
2. "Said" = to point out with words.
3. "They" = "ye" = the Pharisees to whom Jesus had address the last comments He made. (verse 13-14)
4. "Him" = "thy" = "me" = "my" = "Jesus" = the virgin born Son of God.
5. "Where is thy Father?" = this question was probably asked to indicate a slur on Jesus' origin; they may have meant Joseph who apparently was dead, or they may have meant God who Jesus had often told them was His Father; they may have even looked round about in contempt for His Father so that they could bring Him forward as a witness in this case; whatever their implication, they would not be satisfied with an unseen and unheard witness; they asked "where" not "who."
6. "Answered" = to give an answer to a question proposed.
7. "Know" = "known" = to have absolute positive knowledge of the facts concerning the Father and the Son.
8. "Father" = God, the Father of the Lord Jesus Christ.
9. "Also" = indeed.
10. The Pharisees are silenced for the moment.

V. 20

1. "These words spake" = to use words in order to declare one's mind and disclose one's thoughts.
2. "Jesus" = "he" = "him" = "his" = the virgin born Son of God.
3. "In the treasury" = part of the temple located next to the court of the women; a place where receptacles (large chests) were put into which the offerings of the people were cast, for the care of the temple and for the benefit of the priests and of the poor. (Mark 12:41-44)
4. "Taught" = to hold a discourse with others in order to instruct them; to impart instruction; to explain or expound a subject.
5. "No man" = no one; even the Pharisees who had plotted to kill Him since the miracle performed in John 5 a year and a half earlier.

6. "Laid hands" = capture; to apprehend in order to imprison.
7. "For" = because; gives the reason they could not apprehend Him.
8. "His hour was not yet come" = John is writing this about 60 years later; therefore, he tells why they were not able to apprehend Jesus--it was not time; refers to God the Father's predetermined time for Jesus to die on the cross; nothing could happen to Him until it was time--God's time; John 13:1 states His time had come--but now it was six months before.

V. 21

1. "Then" = these things being so; Jesus may have continued to teach the crowd of Jews gathered around Him in the treasury after the Pharisees were silenced or this could have been another gathering the next day; I'm inclined to believe it was the same day as verses 1-20.
2. "Jesus" = "I" = "my" = "me" = the virgin born Son of God.
3. "Again" = repetition of an action; Jesus had stated basically the same thing a few days before in John 7:33-34.
4. "Them" = "ye" = "your" = the Jewish crowd gathered around Jesus as He taught.
5. "Go my way" = to go away; to withdraw personally the way predetermined He would go--back to the Father who sent Him; way marked out in the eternal purpose of God.
6. "Shall seek" = desire; search for; crave; the tense is future; this has been called the search of despair--seeking for the Messiah when it is too late--the tragedy of Judaism today. (John 1:11)
7. "Shall die" = refers to natural death occurring before they were saved thus facing spiritual death--separation from God.
8. "Sins" = the Greek construction stresses the sin of unbelief from which the total accumulation of sins springs; the Jews persisted in their unbelief and rejection of Him; thus, they "shall die" in their sin.
9. "Whither" = where; indicates the Father's house--heaven.
10. "Cannot come" = will not be able or capable of being in heaven; cannot be saved; this did not refer to their individual salvation (even though the majority of the Jews rejected Jesus and could not be saved; John 1:11) but to the deliverance of the nation as a whole; as individuals they cannot because they would not.

V. 22

1. "Then" = therefore; in view of the facts.
2. "The Jews" = "ye" = belonging to the Jewish nation; refers to the group of people gathered around Jesus as He taught.
3. "He" = "Himself" = "I" = Jesus, the virgin born Son of God.
4. "Will he kill himself? because he saith, Whither I go, ye cannot come" = a negative answer was expected but there is an evident sneer in this question; the Jews considered suicide as one of the greatest crimes and one who committed such was sent to the darkest place of Gehenna and of course, the Jews could not join Jesus there; if they asked this question with mingled hatred and contempt as it seems, then we see the wonderful patience of Jesus in enduring the contradiction (opposition; rebellion; Heb. 12:3) of sinners. (Rom. 2:4)

V. 23

1. "He" = "I" = Jesus, the virgin born Son of God.
2. "Them" = "ye" = the Jews gathered around Jesus as He was teaching.
3. "From" = "of" = out of; the Greek construction indicates origin.
4. "Beneath" = refers to the earth; means they are influenced by earthly, sensual, and corrupt passions and they are governed by the lowest and vilest views and feelings, such as are opposed to heaven, and such as have their origin in earth or in hell; this not only applies to the Jews to whom the Lord was speaking but it applies to all mankind.
5. "I am" = the self existent one; the use of this Greek word would startle the Jews because they knew He was saying He was the one who met Moses at the burning bush and told him to tell the Israelites that "I AM" hath sent him to deliver them. (Exo. 3:13-14)
6. "Above" = refers to heaven as being Jesus' origin, thus the negative statement, "I am not of this world (beneath)."
7. "World" = earth.
8. Jesus contrasted their origin and His and then proceeded to warn them of their horrible state of sin.

V. 24

1. "I" = Jesus, the virgin born Son of God.
2. "Therefore" = in view of the facts He had stated in verse 21.

3. "You" = "ye" = the crowd of Jews to whom Jesus was speaking.
4. "Shall die in your sins" = refers to physical death without being saved thus experiencing spiritual death--separation from God in hell forever.
5. "For" = gives the reason why they would die in their sins (stated twice in this verse)--because they did not believe that Jesus was the I AM--the Messiah.
6. "If ye believe not" = unless you come to believe; this is a third class conditional sentence in the Greek which means the condition is undetermined but has the prospect of determination; these Jews were not saved but it was possible that they could be saved if they would believe that Jesus was the I AM--the Messiah. (II Peter 3:9)

V. 25

1. "Then" = therefore; in view of the facts Jesus had just stated.
2. "They" = "them" = the Jews gathered around Him as He taught.
3. "Him" = "thou" = "I" = "Jesus" = the virgin born Son of God.
4. "Who art thou?" = Jesus had virtually claimed to be the Messiah and equal with God; therefore, these Jews wanted a definite answer so they (some of them) would be able to accuse Him of blasphemy; this question reveals that they did not believe Jesus' testimony as being the I AM.
5. "Even *the same* I said unto you from the beginning" = by this statement Jesus is telling these Jews that He has not changed His claims from the first time He spoke to them until the present time; He avoids using the term Messiah with its political connotations, but He stands by the claims already made.

V. 26

1. "I" = "me" = Jesus, the Messiah--the I AM.
2. "Judge" = to pronounce an opinion concerning right and wrong; to condemn.
3. "You" = the Jews He was speaking to.
4. "I have many things to say and to judge of you" = instead of further talking about His own claims, Jesus turns to speak and to pronounce His opinion concerning them and their attitude toward Him; by this statement He implied that He well understood their character and that He was able to expose it.
5. "He" = "him" = the Father.

6. "Sent" = dispatched; to appoint to go to a place on a specific errand or official business with a purpose; Jesus never doubted that the Father sent Him.

7. "True" = worthy to be believed.

8. "I speak to the world those things which I have heard of him" = Jesus says that what He is saying is what He learned (heard) from the Father, and it does not matter what they think of Him, but He states plainly that all the Father says is worthy to be believed (true).

9. "World" = mankind; refers to the people.

V. 27

1. "They" = "them" = the Jews, Jesus was speaking to.

2. "Understood" = to know; perceive; have knowledge of; negated by "not;" really they (majority) were unwilling to receive Him as a messenger from God.

3. "He" = Jesus.

4. "Father" = God, the Father of the Lord Jesus Christ.

V. 28

1. First "then" = at that time; at that point in the conversation.

2. "Jesus" = "I" = "my" = the Messiah; the Son of God.

3. "Them" = "ye" = the Jews, Jesus was speaking to.

4. "When" = at a point in future time.

5. "Have lifted up" = to lift up on high; refers to Jesus being placed on the cross where He died (John 12:32-33); equivalent to "set forth" in Rom. 3:25; meant His crucifixion.

6. The use of "ye" have lifted up reveals that the Jews were the human instruments used to crucify Jesus even though they did not drive the nails (the Romans did; Acts 2:22-23); we are guilty as well.

7. "Son of man" = a term by which Jesus often describes Himself; it shows His humility, His love for man, and His willingness to be esteemed as a man. (Phil. 2:6-7)

8. Second "then" = consequently.

9. "Shall know" = understand; to know by experience; have knowledge of.

10. "I am" = the self existent one; the Jews knew Jesus was saying He was the one who met Moses at the burning bush and told him to tell the Israelites that "I AM" hath sent him to them. (Exo. 3:13-14)

11. "*He*" = is in italics, thus not in the original; therefore, Jesus is declaring in the Greek that He is the I AM.

12. "Do nothing of myself" = does not speak or act alone, but speaks and acts at the command of the Father; Jesus is saying that there will be proof furnished at the crucifixion that the Father sent Him; this proof was furnished by the miracles (the earthquake and darkness) that attended the death of Jesus. (Mat. 27:54)

13. "But" = shows contrast between Jesus, who does not act alone, and the Father.

14. "Father" = God, the Father of the Lord Jesus Christ.

15. "Taught" = to impart instruction; this is equivalent to what Jesus "saw" and "heard" of the Father. (John 8:38; 15:15)

16. "Speak these things" = refers to Jesus' claim to be the Messiah even though He did not directly use that word.

V. 29

1. "He" = "the Father" = "him" = God, the Father of the Lord Jesus Christ.

2. "Sent" = dispatched; to appoint to a place on a specific errand or official business with a purpose.

3. "Me" = "I" = Jesus, the Messiah.

4. The positive "with me" = is followed by the negative "not left me alone" to stress the presence of the Father accompanying the Son. Even though the majority of men misunderstood Jesus or left Him, the Father always comforted and understood Him.

5. "For" = because; gives the reason the Father never left the Lord Jesus.

6. "Do" = to perform; produce; to carry out; to execute; refers to everything Jesus said or did.

7. "Always" = at all times.

8. "Those things" = refers to everything Jesus said or did.

9. "Please him" = agreeable to the Father.

10. What a testimony. Only Jesus can say that. The Father testified to this truth in Mat. 3:17 and in Mat. 17:5.

V. 30

1. "He" = "him" = Jesus, the One who always pleases the Father.
2. "These words" = refers to what Jesus taught the Jews that day in the temple, especially the last part. (verse 28-29)
3. "Many" = several; probably the minority of the crowd.
4. "Believed on him" = to think to be true; to be persuaded mentally of; these believed like those in John 2:23, they believed with the head and not the heart; they believed facts about Jesus with their intellect but did not believe unto salvation as John 2:24 brings out; they believed like Nicodemus in John 3:3; the same is true in this case as the next 14 verses bring out.

V. 31

1. "Then" = therefore; in view of the fact that these Jews indicated they believed, Jesus put demands upon them.
2. "Jesus" = "him" = the Son of man as well as the Son of God.
3. "Those Jews which believed on him" = this tells us specifically who Jesus is talking to in the next few verses--to the Jews who gave an intellectual accent (believed) to facts concerning Jesus; He is not speaking to the Pharisees because they were not included in this group He is speaking to now.
4. "Which" = who; these Jews are people not things; masculine not neuter.
5. "If - *then*" = Jesus gives a conditional promise; if you will meet the condition, the promise will be a reality.
6. "Ye" = the Jews that believed on Jesus.
7. "Continue" = the condition; means to abide; remain; do not depart; this means to "do what you know to do at the time" = and "step in what light you have;" implies obedience.
8. "My word" = the truths of God's Word; "my" is emphasized to stress the message of Jesus' word as opposed to any other; a preacher may preach truth but the Holy Ghost must quicken (make it real) it to you and when He does then that is the word you need to continue in.
9. "*Then* are ye my disciples indeed" = the promise which also continues in verse 32.

10. "*Then*" = not in the original but supplied by the translators because it is implied; one can only be a true disciple of the Lord's when he meets the condition--continue.

11. "Disciples" = a learner; pupil; denotes one who follows one's teaching to the extent they are said to be imitators of their teacher; the word in itself does not include the idea of salvation in it; therefore, it can mean a lost or saved follower (one who trails along); but here in context Jesus is referring to saved followers, because He added the word "indeed" = truly; most certainly.

12. Jesus said, "If you continue in my word it will give evidence that you are truly saved. Your future loyalty to my teaching will prove the reality of your present profession." Continuance in the word proves the sincerity or insincerity of one's profession.

V. 32

1. The promise continues.

2. "Ye" = "you" = refers in context to the Jews who believed on Jesus; the ones Jesus was talking to; applies to whosoever--us.

3. "Shall know" = to know by experience; denotes a knowledge that is learned by experience; the tense is future which means this shall come to pass if you continue.

4. "The truth" = there is a definite article in both the English and the Greek; therefore, this is referring to more than Scripture--the written Word; it refers to the Living Word--Jesus. (John 14:6)

5. "Shall make free" = set at liberty from the dominion of sin; means to be released from the bondage to sin, thus being saved.

6. All need to continue, whether saved or lost, and the promise to be free will be a reality:

A. To the lost--free from the penalty of sin (Rom. 6:23; 8:1); also free from wrath. (I Thess. 1:9-10; 5:9); and also free from the guilt of sin. (Heb. 10:17)

B. To the saved = free from the power of sin--called sanctification (Rom. 6:14); and one day free from the presence of sin--call glorification. (I Thess. 5:23)

7. Even though there is a promise given in these two verses there is still a caution--"if." (verse 31)

8. Therefore all need to continue because:

A. It is necessary. (Heb. 3:6,14)

B. If you don't, the latter end will be worse than the first--not talking about hell but now in this life. (II Peter 2:20-22; Mat. 12:43-45)

C. If you don't, you will find no place of repentance. (Heb. 6:4-6)

D. If you don't, you may have a Kadesh-Barnea in your life--they got what they wanted but lost what they could have had. (Num. 14:2; Psa. 106:15)

V. 33

1. "They" = "we" = "ye" = the Jews who believed on Jesus; the ones He was directly speaking to.

2. "Answered" = to begin to speak but always where something has preceded to which the remarks refer.

3. "Him" = "thou" = Jesus, the virgin born Son of God.

4. "Abraham's seed" = means they were the physical descendants of Abraham, not through Ishmael but through the acknowledged heir of Abraham--Isaac.

5. "Never" = at any time.

6. "Bondage" = slaves.

7. "Any man" = no one.

8. "How" = in what way.

9. "Be made" = to become.

10. "Free" = freeborn; one who is not a slave.

11. These Jews did not understand what Jesus had just said, because they became very upset that He would make such a statement. In fact they even used a different word for "free" than Jesus used. Jesus was saying "if you continue you shall be set free from sins" while they stated they had never been a slave to anyone. They were deceived (Jer. 17:9) and blinded (II Cor. 4:3-4) for in fact the nation of Israel had been in bondage in Egypt, to the Philistines, the Assyrians, the Babylonians, and even at that time they were under Roman power. They could have been thinking in terms of spiritual bondage but again they were blinded and deceived because Eph. 2:2 states plainly that every man before he is saved is in bondage (walks according to) to the Devil--prince.

12. The Jews were depending on their being a descendant of Abraham to allow them into heaven one day. They needed to be born again like Jesus told Nicodemus in John 3:3 because their first birth was not good enough for them to gain entrance into heaven even though the Bible says they believed.

V. 34

1. "Jesus" = "I" = the virgin born Son of God.
2. "Answered" = to begin to speak but always where something had preceded to which the remarks refer.
3. "Them" = "you" = the Jews whom the Bible said believed.
4. "Verily" = surely; truly; of a truth; spoken twice to show emphasis--Jesus is about to say something that is really, really important.
5. "Say" = to point out with words.
6. "Whosoever" = individually; each and every person; includes these Jews to whom Jesus was directly speaking, and also includes the old and young, Jews and Gentiles, rich and poor, male and female.
7. "Committeth" = to do; to execute; the Greek construction refers to a continuous habitual lifestyle.
8. "Sin" = to miss or wander from the path of uprightness and honor.
9. "Servant" = bonds slave; the most despicable term used by the Greeks to denote slaves.

V. 35

1. "Abideth" = to remain; to continue to be present; the tense indicates continuous habitual action; negated by "not."
2. "House" = dwelling.
3. "Forever" = to the end of the age.
4. "*But*" = in italics, thus supplied by the translators because it is implied in the Greek; shows the contrast between the servant and the Son.
5. "The Son" = Jesus, the Lord.
6. "Abideth ever" = means Jesus will remain for ever.
7. "Ever" = for all eternity.

V. 36

1. "If" = this is a third class conditional sentence which means that the condition is undetermined, but has the prospect of determination; these to whom Jesus was speaking could have been saved (set free) if they would have continued.
2. "Son" = Jesus, the virgin born Son of God.
3. "Therefore" = in view of the facts; a servant is not at home in his master's house but if the slave (servant) is set free by the heir of the household then the slave is free.
4. "Shall make free" = one word in the Greek; means to set at liberty, from the dominion of sin.
5. "You" = "ye" = the Jews to whom Jesus was speaking; applies to whosoever--us.
6. Second "free" = unrestrained; not bound by an obligation.
7. "Indeed" = truly; of a certainty.
8. The wording indicates Jesus is saying they are not free for they would not continue, therefore they would not be set free.

V. 37

1. "I" = "ye" = "my" = Jesus.
2. "Know" = to have knowledge of; our Lord is omniscient--has all knowledge.
3. "Ye" = "you" = the Jews to whom Jesus was speaking.
4. "Abraham's seed" = physical descendants of Abraham even of the promised one--Isaac.
5. "But" = shows contrast between how Abraham's descendants should act and how they were acting; they should have followed Abraham's example, but they did not.
6. "Seek" = desire; aim at; to crave.
7. "Kill" = to inflict mortal death.
8. "Because" = gives the reason they wanted to kill Jesus.
9. "My word" = the truth spoken by the Lord Jesus; His doctrine; refers to the substance of what He said not just the manner of His speaking.

10. "Hath no place" = does not have free course; does not find lodging; the reason--they were so preoccupied with selfish desires and preconceived ideas concerning the Messiah that they were not interested in what the Word (Jesus) had to say to them.

V. 38

1. "I" = "my" = Jesus, the virgin born Son of God.
2. "Speak" = to use words in order to declare one's mind and disclose one's thoughts.
3. "Have seen" = to become acquainted with by experience; the tense is perfect which means at past completed action with existing results.
4. "With" = by the side of; pictures intimate fellowship--face to face with God.
5. "My Father" = God the Father of the Lord Jesus Christ.
6. "Do" = produce; perform; the tense is continuous action; refers to their actions.
7. "Your father" = the Greek construction brings out clearly that Christ's Father is not their father; also Jesus is not referring to Abraham but to the devil as their father as He brings out in verse 44.

V. 39

1. "They" = "our" = "them" = "ye" = the Jews who believed on Jesus (verse 31) who were the ones Jesus was directly speaking to.
2. "Answered" = to begin to speak but always where something has preceded to which the remarks refer.
3. "Said" = to speak.
4. "Him" = "Jesus" = the virgin born Son of God.
5. "Abraham" = the son of Terah and the founder of the Jewish nation; the forefather of these Jews who were speaking to Jesus.
6. "Our father" = they were referring to the fact that they were descendants of Abraham and proud of it.
7. "Saith" = to point out with words.
8. "If ye were Abraham's children" = these Jews were physical descendants of Abraham but spiritually they did not walk the same walk as Abraham.

9. "Children" = offspring; denotes those who imitate another and have his spirit; thus, this phrase means "if you were worthy to be called the children of Abraham or if you had his spirit."

10. "Would do" = perform; produce.

11. "Works" = deeds; acts.

12. Their conduct should indicate their spiritual genealogy, therefore, they should act like Abraham--believe the Word of God and act on that faith. But instead they desired to kill Jesus as the next verse brings out.

V. 40

1. "But" = shows contrast between what they should do and what they were actually desiring to do; this is a clear statement that they were not doing the works of Abraham.

2. "Ye" = "you" = the Jews who had believed on Jesus.

3. "Now" = at this time; the present.

4. "Seek" = desire; aim at; to crave; the tense is continuous action.

5. "Kill" = to inflict mortal death.

6. "Me" = "I" = Jesus the Son of God.

7. "Man" = a human being; Jesus was God and also human because He (God) was robed in flesh through a virgin's womb (that is the Incarnation).

8. "That" = who; Jesus is a person not a thing; masculine not neuter gender.

9. "Hath told" = has spoken.

10. "The truth" = uprightness; fidelity; reality; free from falsehood; all Jesus spoke was the truth for He, Himself was "the Truth." (John 14:6)

11. "Have heard" = to perceive by the ear what is announced in one's presence.

12. "Of God" = from God; the preposition means by the side of.

12. "This" = this action.

13. "Did" = produce; perform; negated by "not."

14. "Abraham" = the head of the Jewish race of people.

V. 41

1. "Ye" = "you" = "they" = "we" = the Jews to whom Jesus was speaking--those who believed (verse 31)
2. "Do" = perform; produce; the tense means to practice habitually.
3. "Deeds" = acts; works.
4. "Your father" = Jesus had spoken of their father in verse 38 and again in this verse; yet He had not identified their father even though He had stated plainly that Abraham was not their father.
5. "Then" = these things being said.
6. "Said they" = they spoke.
7. "Him" = Jesus, the virgin born Son of God.
8. "Be born" = to be begotten; refers to their conception; negated by "not."
9. "Fornication" = illicit sex acts in general; the various types of heterosexual and homosexual immoralities habitually practiced by so many Gentile heathen; the context reveals whether it is before marriage or after marriage as we know marriage today.
10. "We be not born of fornication" = this phrase may be taken to mean one of two things:
 - A. "We are not illegitimate children who do not know who our father is." Jesus had stated that Abraham was not their father; thus, they may have thought Jesus was saying they were of a mixed race, not in the lineage of Jacob, thus not having right to the covenant privileges of the Jews. "We have one Father, even God" = this is a direct reply to the implication of Jesus (verse 38) that God was not their spiritual Father.
 - B. This may have been an indirect implication that Jesus was the illegitimate son of Mary. No doubt much gossip centered around Mary being with child before being lawfully married to Joseph and the gossip had not died out.

V. 42

1. "Jesus" = "I" = "myself" = "me" = the virgin born Son of God.
2. "Said" = to speak.
3. "Them" = "your" = "ye" = the Jews to whom Jesus was speaking. (verse 31)

4. "If God were your Father" = this begins a second class conditional sentence in the Greek; this means the condition is determined as unfulfilled; the condition is assumed to be contrary to fact--God was not their Father.
5. "God" = refers to God the Father.
6. "Ye would love me" = the conclusion of the second-class conditional sentence with distinct implication that their failure to love Jesus is proof that God is not their Father. (Heb. 1:1-3; I John 3:14; 4:20-5:1)
7. "Love" = agape; God kind of love--the kind that only God can produce.
8. "Proceeded forth" = refers to the point from which one departs; refers to a definite historical event--the Incarnation (God robed in flesh).
9. First "came" = means to have arrived; the Greek reveals a state of completion; Jesus means "I am here."
10. "From God" = this is emphatic; this was Jesus' constant presentation and the reason they should accept Him; reveals Jesus definite consciousness of pre-existence with God as in John 17:5 when Jesus was praying to the Father.
11. "Neither" = added to emphasize the point just made.
12. Second "came" = to come from one place to another; this word included both His departure ("proceeded forth") and His arrival (first "came").
13. "Of myself" = His coming was not self-initiated nor independent of the Father.
14. "But" = shows contrast.
15. "He" = God the Father of our Lord Jesus Christ.
16. "Sent" = dispatched; to appoint to go to a place on a specific errand or official business with a purpose; denotes being sent with a commission and the authority of God His Father.

V. 43

1. "Why" = Jesus asks a pointed question and then answers His own question for them.
2. "Ye" = the Jews Jesus was speaking to; those who believed on Jesus. (verse 31)
3. "Do understand" = to know by experience; to put the pieces together as a puzzle; negated by "not."
4. "My" = Jesus.

5. "Speech" = more than just a story; refers to manner of speech--the pronunciation and way one talks.
6. "Because" = gives the reason they did not understand.
7. "Cannot" = are not able.
8. "Hear" = used in the sense to bear or tolerate.
9. "My word" = refers to subject matter; doctrine.
10. The Lord's doctrine was offensive to them. They hated it, therefore, they perverted His meaning and were determined not to understand Him. Their pride, vanity, stubbornness, and wickedness opposed it. They would not listen to the substance of His teaching which resulted in them being impatient with the way He talked. What He said was like a foreign language to them, because they did not desire to know the truth. They were not like Nicodemus in John 3. It was difficult for Nicodemus to understand, but at least he desired to know the truth--he continued (verse 31-32) and was later saved.
11. The reason sinners do not understand is because they cannot bear nor tolerate the true doctrines of the Bible. They hate them and their hatred causes them to pervert the truth which causes them to embrace every form of false doctrine, and choose error rather than truth, and darkness rather than light. A disposition to believe God is one of the best helps for understanding the Bible. Most have the problem of not being willing to do what Peter said in Acts 2:40 which means to preserve one's self from the influence, opinions, and fate of this crooked, perverse, wicked, warped, and rebellious generation--age.

V. 44

1. "Ye" = *"your"* = the Jews to whom Jesus was speaking to, identified in verse 31 as those that believed (with the head and not the heart for they were not saved); not the Pharisees, even though they may have been present and heard what was said but they would never have admitted to believing on Jesus.
2. "Ye are of your father the devil" = means you have the temper, disposition, and spirit of the devil; you are influenced by him, imitate him, and therefore ought to be called his children.
3. "Of" = out of as a source.
4. "Devil" = slanderer; false accuser; as personal a being as Abraham or God; Satan; the fallen archangel Lucifer. (Isa. 14:12-15)
5. "Lusts" = eager desire or appetite for what is forbidden; a passionate craving in an evil, unbridled desire; this is in the plural; refers to desires and wishes of the devil which

one practices naturally before being saved because he is controlled by his father the devil (prince). (Eph. 2:2)

6. "Will" = desire; implies chose; the tense reveals continuous action or habitual lifestyle--due to being controlled by the devil.

7. "Do" = practice; perform; produce; the tense is continuous action or habitual lifestyle--due to being controlled by the devil.

8. Jesus proceeds to state how they showed that they were the children of the devil. He does this in 3 ways:

A. In their murderous disposition.

1) "He" = "him" = "his" = the devil.

2) "Murderer" = to kill; manslayer; refers to taking one's physical life.

3) "From the beginning" = from the beginning of the world; by introducing death in the garden of Eden, the devil murdered Adam and Eve, and thus the whole human race; by satanic motivation Cain killed Abel and thus brought about physical murder and on and on the murder continues.

4) The devil is the originator of murder in Gen. 3 and now these Jews who refuse to continue (verse 31-32) desired to kill Jesus, thus following their father, the devil.

B. In rejecting the truth.

1) "Abode" = stood; negated by "not;" refers to the devil rejecting and departing from the truth; remember he was once in heaven as an anointed cherub. (Ezk. 28:13-14)

2) "The truth" = free from falsehood; uprightness; fidelity; reality.

3) "Because" = give the reason the devil stood not in truth--"because there is no truth in him" = it is his nature and work to deceive. (II Cor. 11:14)

4) These Jews rejected the truth, thus following their father, the devil.

C. In being favorable to falsehood and error.

1) "Speaketh" = refers to manner of speech; the tense is continuous action--habitual lifestyle.

2) "Lie" = conscious and intentional falsehood.

3) "Of" = out of.

4) "His own" = belonging to one's own; seems to refer to the fact that out of the devil's nature comes intentional falsehoods; means the things that are appropriate to him or belong to his nature.

5) "For" = gives the reason for his falsehood.

6) "Liar" = one who tells lies or falsehoods.

7) "Father of it" = the originator of falsehood--lies.

8) When these Jews denied they sought to murder Jesus, they lied, and were just following their father the devil.

V. 45

1. "Because" = since.

2. "I" = "me" = Jesus the Son of God.

3. "Tell" = speak; to point out with words.

4. "You" = "ye" = the Jews who believed on Jesus (verse 31); the ones Jesus was directly speaking to.

5. "Truth" = uprightness; reality; free from falsehood; all Jesus spoke was the truth for He was the truth. (John 14:6)

6. "Believe" = to think to be true; to be persuaded of; to place confidence in; negated by "not."

7. Because they were of the devil, the liar (verse 44), they would not accept the truth from Christ.

V. 46

1. "Which" = which one.

2. "You" = "ye" = the Jews Jesus was speaking to.

3. "Convinceth" = to convict; to prove guilty of sin.

4. "Me" = "I" = Jesus the Son of God.

5. "Sin" = error; falsehood; stands opposed to truth.

6. Jesus probably paused after He asked this first question to give the Jews time to think. No one stepped forward with an accusation. Their mouths were shut. Then Jesus ask them this second question which drives home the irrationality of their hostility (based on prejudice) toward Jesus.

7. "If" = since; Jesus always speaks (says) the "truth" = uprightness; reality; free from falsehood.

8. "Why do ye not believe me?" = a doctrine might be rejected if it could be proved that the one delivering it was an imposter, but the fact that these Jews were unable to point to any sin in Jesus should have proved to them His true identity and they should have believed Him.

V. 47

1. "He" = whosoever.

2. "That" = who; people are being referred to, not things; this is masculine gender not neuter.

3. "Of God" = refers to being saved.

4. "Heareth" = understand; consider what is or has been said; the tense reveals continuous action.

5. "God's words" = utterance of God; refers to the words Jesus spoke as being God's words and they were because He is God.

6. "Ye" = the Jews that believed on Jesus (verse 31) to whom Jesus was speaking.

7. "Therefore" = because of this--ye are not of God--not saved.

8. "Hear" = understand; consider what had been said; negated by "not."

9. "*Them*" = in italics, thus not in the original but placed by the translators because God's words are implied.

10. Their not understanding what Jesus said proved they were not "of God" = not saved. They were of the earth (world; verse 23) and of the devil (verse 44), not of God.

V. 48

1. "Then" = these things being stated.

2. "Answered" = to begin to speak, but always where something has been said to which the remarks refer.

3. "The Jews" = "we" = the Jews to whom Jesus had directed the conversation to; the ones the Scripture said believed on Jesus. (verse 31)
4. "Said" = to speak.
5. "Him" = "thou" = Jesus the virgin born Son of God.
6. "Say" = to point out with words; the tense is continuous which means some of this group had made this same statement before--maybe several times.
7. "Say we not well" = say we not truly.
8. "Art" = are.
9. "Samaritan" = a member of a mixed race; descendants of the imported Gentile Assyrians and the poor Jews left in Palestine from the Assyrian captivity; they were hated by the Jews and despised by the Gentiles; this is the worse name a Jew could think of; they were considered illegitimate thus not considered by the Jews to be included in the promise given to Abraham.
10. "Hast" = to have; means to possess.
11. "Devil" = a demon; evil and wicked spirit; messengers and ministers of the devil.

V. 49

1. "Jesus" = "I" = "me" = the virgin born Son of God; God incarnate (robed in flesh).
2. "Answered" = to give an answer to a question (verse 48) proposed.
3. "Have not a devil" = do not possess an evil and wicked spirit--demon; note: Jesus did not reply to their attack of calling Him a Samaritan, probably because it was not even worthy of comment.
4. "But" = shows contrast.
5. "I honour my Father" = Jesus taught the doctrines that exalted God--Jesus' Father; He taught that God was holy and true and that men should love Him and obey Him; an evil spirit would not do this; therefore, this was sufficient proof that He was not influenced by a wicked spirit--demon.
6. "Ye" = the Jews who are said to have believed on Jesus (verse 31) but they believed only with their head and not their hearts which resulted in their dishonoring Jesus.
7. "Dishonour" = insult; treat with contempt; they were actually insulting the Father by insulting Jesus.

V. 50

1. "And" = conjunction; Jesus not only honored His Father (verse 49) but He also did not seek His own glory.
2. "I" = "mine own" = Jesus.
3. "Seek" = aim at; to crave; negated by "not;" the tense is continuous which means Jesus never had nor ever will seek His own glory.
4. "Glory" = refers to praise and honor; Jesus came to glorify the Father, not Himself.
5. "There is one" = refers to the Father--He seeketh and judgeth.
6. "Seeketh" = to seek in order to find; desires to find; the tense is continuous action.
7. "Judgeth" = to pronounce an opinion concerning right and wrong; the tense is continuous action.
8. In John 4:23 Jesus stated that the Father seeks true worshipers and He will also judge false worshipers. This applied to the Jews to whom Jesus was speaking.

V. 51

1. "Verily" = surely; truly; of a truth; spoken twice to show emphasis--Jesus is about to say something that is really, really important.
2. "I" = "my" = Jesus the Son of God.
3. "Say" = to point out with words.
4. "If" = this is a third class conditional sentence in the Greek which means the condition is undetermined but has the prospect of determination.
5. "A man" = "he" = whosoever; applies to anyone who will meet the condition.
6. "Keep" = to observe; to attend to carefully; to obey with diligence; equivalent to continue in verses 31-32.
7. "My saying" = my word; the truths of God's Word; "my" is emphasized to stress the message of Jesus' word as opposed to any other; a preacher may preach truth but the Holy Ghost must quicken (make it real) it to you and when He does then that is the word you need to keep--continue in.
8. Just as there was a promise in verse 31-32 if one continues, there is a promise given to those who keep the Lord's word--"shall never see death" = this is not talking about physical death but spiritual death.

9. "Never" = in the Greek this is a strong double negative which could be translated for emphasis "never, no never" or "not, not;" either way this means when one continues in the Lord's word he will come to a point where he repents and believes the gospel, thus being saved--know the truth; at the point of salvation he is guaranteed that he is eternally secure--he will never, at any time have to experience the second death (spiritual death) which is eternal separation from God in hell and finally one day in the lake of fire.

10. All who have reached the knowledge of accountability live in a state of death until they believe the gospel and receive eternal life or when they come to the realization of eternal death at the Great White Throne Judgment. (Rev. 20:11-15)

V. 52

1. "Then" = therefore; these things being so, referring to what Jesus had just stated.

2. "The Jews" = the ones Jesus had been speaking to; those who the Scripture said believed on Jesus. (verse 31)

3. "Him" = "thou" = "my" = Jesus the Son of God.

4. "Now" = at this present time; this statement is made as a result of what Jesus had just stated in verse 51.

5. "We" = the Jews conversing with Jesus.

6. "Know" = to have absolute positive knowledge of the facts; they thought they did know because Jesus had made a statement which they thought was contrary to all experience, and to be impossible.

7. "Hast" = to have; means to possess.

8. "Devil" = a demon; an evil and wicked spirit; messenger and minister of the devil.

9. "Abraham" = the founder of the Hebrew nation; the forefather of these Jews who were speaking to Jesus.

10. "Is dead" = died; refers to physical death; this also applies to the prophets.

11. "The prophets" = foreteller; one moved by the Spirit of God to declare to men what he has received by inspiration concerning future events; refers to the OT prophets who were dead physically.

12. These Jews made the same basic statement that Jesus had made in verse 51. The only difference is that they substituted the word "taste" for His word "see." The two words are essentially the same and mean to experience. These Jews were thinking in the physical realm while Jesus was referring to the spiritual realm.

V. 53

1. "Art" = are.
2. "Thou" = "thyself" = Jesus, the Son of God.
3. "Greater" = to be greater than Abraham, the founder of their race, was unthinkable.
4. "Our" = the Jews conversing with Jesus.
5. "Which" = who; Abraham is a person not a thing; masculine gender not neuter.
6. "Dead" = refers to physical death.
7. This question was designed to put Jesus in a difficult position, for Abraham and all the prophets were dead. It implies contempt and scorn in making such a statement.
8. "Whom" = refers to Jesus.
9. "Makest" = pretend.
10. The last question simply asks, "Who do you think you are?" or "Who are you pretending to be?"

V. 54

1. "Jesus" = "I" = "my" = "me" = the virgin born Son of God.
2. "Answered" = to begin to speak, but always where something has preceded to which the remarks refer.
3. "Honour" = "honoureth" = commend; praise.
4. "Nothing" = of no value.
5. "Father" = God the Father of the Lord Jesus Christ.
6. "Whom" = "he" = refers to the Father--God.
7. "Ye" = "you" = the Jews to whom Jesus was speaking.
8. "Say" = the Jews had claimed God as their God (verse 41); but Jesus turns this confession and claim against them as the next verse brings out.

V. 55

1. "Yet" = but; shows contrast between what they say and what is real.
2. "Ye" = "you" = the Jews Jesus was conversing with; those the Scriptures say believed on Jesus. (verse 31)
3. "Have known" = know by experience; refers to experiential knowledge; negated by "not."
4. "Him" = "his" = God the Father.
5. "But" = shows contrast between the Jews and Jesus.
6. "I" = Jesus the Son of God.
7. "Know" = to have absolute positive knowledge of the facts; testifies to a personal, intimate knowledge; Jesus had already claimed this intimate knowledge in John 7:29.
8. "If I should say" = suppose I say; this is hypothetical; this will never happen.
9. "Liar like unto you" = a false and faithless man resembling these Jews to whom Jesus was speaking.
10. "Keep" = to observe; to attend to carefully; to obey with diligence.
11. "His" = God the Father.
12. "Saying" = word; the truth of God's Word.

V. 56

1. "Your" = the Jews with whom Jesus was conversing.
2. "Father Abraham" = the forefather of these Jews; the founder of the Hebrew nation.
3. "Rejoiced" = to be exceeding glad; the word includes the notion of desire as well as rejoicing; it denotes that act when, impelled with strong desire for an object, one leaps forward toward its attainment with joy.
4. "To see" = to have a view; also means to have absolute, positive knowledge of the facts.
5. "My" = Jesus, the Son of God.
6. "Day" = the day of the Messiah; used to denote the time, the appearance, the advent, and the manner of life of the Messiah.

7. "He" = Abraham.
8. "Saw *it*" = refers to the atoning work Jesus was to accomplish at Calvary.
9. "Was glad" = to rejoice.
10. Abraham saw the glorious day of the Messiah by faith in word, and in shadows and types. The Jews saw Him in the flesh. They saw *it* and were angry, but Abraham rejoiced.

V. 57

1. "Then" = therefore; in view of what Jesus had just stated.
2. "The Jews" = the one with whom Jesus was conversing; those who the Scripture says believed on Jesus. (verse 31)
3. "Him" = "thou" = Jesus, the Son of God.
4. "Art" = are.
5. "Fifty years old" = the age that the ministers in the tabernacle ceased to minister (Num. 4:3); we do not know why these used this age unless this statement was an implication that Jesus was not old enough to counsel them.
6. "Hast" = have.
7. "Hast thou seen Abraham?" = they perverted His words; Jesus did not say He had seen Abraham, but that Abraham had seen His day.
8. Jesus was showing that He was greater than Abraham. (verse 53) He does this by saying that Abraham, as great as he was, earnestly desired to see His time, thus acknowledging his inferiority to the Messiah.

V. 58

1. "Jesus" = "I" = the virgin born Son of God.
2. "Them" = "you" = the Jews to whom Jesus was conversing.
3. "Verily" = surely; truly; of truth; spoken twice to show emphasis--Jesus is about to say something that is really, really important.
4. "Before Abraham was" = before Abraham came into existence or was born.

5. "I am" = the self-existent one; the One who met Moses at the burning bush and told him to tell the Israelites that "I AM" hath sent him to deliver them. (Exo. 3:13-14)

6. Jesus' statement in this verse give us the contrast between the entrance into existence of Abraham and the timeless being of our Lord.

V. 59

1. "Then" = therefore; in view of the facts just stated; Jesus' claim to be the "I AM" of Moses day angered them to the point they would have killed Him but His time had not yet come.

2. "Took up" = to raise up; refers to the Jews picking up stones from the ground.

3. "They" = "them" = the Jews who had been conversing with Jesus; the ones whom the Scriptures say they believed (verse 31); this is not directly referring to the Pharisees even though there were some in the crowd and no doubt they influenced this group of Jews.

4. "Stones" = small stones used for throwing at a person to kill them.

5. "Cast" = to throw with force; this is a vivid picture of a mob ready to kill Jesus already taking action by picking up the stones; these Jews considered what Jesus had said in verse 58 to be blasphemy, thus without a trial they proceed to administer punishment prescribed in the law for blasphemy. (Lev. 24:16)

6. "At" = to come to a point, place, and time with a purpose--to kill the Lord Jesus.

7. "Him" = "Jesus" = "himself" = the Son of God.

8. "But" = shows the contrast between what they wanted to do and what actually happened.

9. "Hid" = concealed; to escape notice; indicates He was hidden from their view which meant He moved among the crowd and they could not see Him; He was capable of keeping others from seeing Him (Luke 24:16); in salvation one's eyes must be open by the Holy Spirit for one to see the Lord Jesus.

10. "Went out" = to go out; to leave a place of one's own accord.

11. "Temple" = the place where Jesus had entered earlier that morning. (verse 2)

12. "Going" = walking.

13. "Through the midst" = reveals that Jesus simply walked among the people and left the temple and the crowd behind.

14. "So" = in this manner.

15. "Passed by" = departed.

16. The Jews could not kill Jesus because His hour had not yet come. (verse 20)

CHAPTER 9:

3. Conflict over Jesus' Sonship V. 9:1-10:42

V. 1

1. "*Jesus*" = in italics thus supplied by the translators because "he" refers to Jesus the Son of God.

2. "As passed by" = passing on; Jesus had just left the temple and the mob that desired to stone Him (verse 8:59); the path He chose led Him to this blind man; this was not an accident for there are no accidents with God.

3. "Saw" = to perceive with the eyes; this word means to know or have absolute positive knowledge of the facts; Jesus knew all about this man as this verse and the following verses bring out.

4. "Man" = male; his age was at least 30 years of age, the age when one could speak for himself in the Jewish synagogue. (verse 23)

5. "Which" = who; this man is a person not a thing; masculine gender not neuter.

6. "Was blind" = could not see physically and never had ="from *his* birth" = from the time he was born he was blind; had never seen anything.

V. 2

1. "His" = "him" = Jesus the Son of God.

2. "Disciples" = a learner; pupil; denotes one who follows one's teaching to the extent they are said to be imitators of their teachers; refers to the 12 apostles.

3. "Asked" = to question.

4. "Master" = teacher; a title of respect; refers to one who is fitted to teach.

5. "Who did sin?" = the Jewish thinking concerning an affliction was that it was due to someone's sin--the individual's or his parents; this Jewish tradition effected the apostles; even Job's friends (so called) had the same thought concerning Job's calamity--he had sinned.

6. "This man" = the blind man whom Jesus and His disciples had laid their eyes upon.
7. "His parents" = the blind man's father and mother.
8. "That" = gives the reason he was blind--either he or his parents must have sinned and caused this affliction.
9. This is true in a sense because all afflictions are due to the sin of one man--Adam. Therefore, indirectly sin was the cause of this man's blindness. If Adam had not sinned there would never have been any blindness. But directly this was not the reason for this man's blindness as the next verse brings out.

V. 3

1. "Jesus" = the Son of God.
2. "Answered" = to give an answer to a question proposed. (V. 2)
3. "Neither hath this man sinned, nor his parents" = this does not mean that neither this man nor his parents had never committed sin for they had (Rom. 3:23; I John 1:10); this means that their sin is not the cause of this man's blindness.
4. "But" = gives contrast; gives reason ("that") for this man's blindness = "that the works of God should be made manifest in him."
5. "Works of God" = refers to the miraculous power which God would put forth through His Son to heal this man and authenticate the ministry of Jesus that He was sent from God--really He was God incarnate--God robed in flesh.
6. "Should be made manifest" = not referring to the reason for the blindness but suggesting a future result which would make known or visible what had been hidden or unknown; means to expose to view.
7. The mercy and grace bestowed on the blind man is far more important than the cause of the disease.
8. It is interesting to note, that this man without his knowledge was prepared for such a time as this. Some would say, "you mean God allowed this to happen to this man so Jesus could pass by, heal him, save him, and get glory in performing this miracle?" Yes. "How could a loving God do such a thing?" He is sovereign God and has a plan and purpose for every man and it is not right for the createe to ask the Creator. "Why hast thou made me thus?" (Rom. 9:20)
9. Joseph is another instance where God prepared a pit, Potiphar's house, and prison so he would be ready for the palace. (Gen. 50:19-20)

V. 4

1. "I" = "me" = Jesus the Son of God.
2. "Must" = it is necessary; we are not able to fathom the depth of the necessity of the work of the Lord involved here in this blind man nor in each of us.
3. "Work" = perform; produce; labor.
4. "Works of him" = refers to the works of mercy God the Father had commissioned Jesus to do.
5. "Sent" = dispatched; to appoint to go to a place on a specific errand or official business with a purpose; Jesus never doubted that the Father sent Him.
6. "While it is day" = "day" refers to the life of Jesus and to the opportunity of working miracles; while the day lasts it is proper to labor; indicated there is an allotted time in which work can be accomplished; this phrase gives the note of urgency.
7. "The night cometh" = "night" represents death; it was rapidly drawing near; six months later Jesus went to the cross.
8. "When no man can work" = it is literally true that day is the appropriate time for labor and toil and it is also true that the night of death is a time when nothing can be done.
9. No doubt the end of this sabbath day (verse 14) was drawing to a close as Jesus made this statement. As the sun was setting emphasis, no doubt, was placed upon Jesus' statement. But you need to remember Jesus was not speaking about the physical day and physical night.

V. 5

1. "I" = Jesus, the Son of God.
2. "As long as" = while.
3. First "I am" = I may be.
4. "World" = refers to all the inhabitants of the earth.
5. Second "I am" = the self existent one; the One who met Moses at the burning bush; He is speaking to His disciples but the blind man is hearing Him, thus He reveals Himself as the Messiah to this blind Jew, building faith in him. (Rom. 10:17)
6. "Light" = symbol for truth and the revelation of God to the whole world--all mankind, even Gentiles. (Isa. 42:6)

V. 6

1. "When" = after He has said the things in verses 3-5.
2. "He" = Jesus the Son of God.
3. "Thus spoken" = refers to Jesus speaking these things. (vs. 3-5)
4. "Spat" = to spit.
5. "On the ground" = clay soil.
6. "Made clay of the spittle" = wet clay or mud made wet with Jesus' spit.
7. "Anointed" = to spread on and over the eyes of the blind man.
8. Why did Jesus use this wet clay as a salve for this man's eyes? It may have been for two reasons:
 - A. The Jews regarded spittle as medicinal to the eyes when diseased. Thus, in yielding to the Jewish tradition He may have encouraged the man to believe. Jesus was the healer not the spittal of clay.
 - B. The Jews forbade the use of medicines on the Sabbath; thus, using this spittal of clay on the Sabbath day would go against their tradition and bring them face to face with truth.

V. 7

1. "And said" = Jesus not only put the spittal of clay on his eyes but spoke to him as well.
2. "Him" = "he" = "his" = the blind man.
3. "Go" = a command to depart; he was obedient; no mention is made concerning how he went or if his friends helped him (probably didn't because the man had been traveling the streets of the city for 30 years and didn't need help to get to the pool of Siloam).
4. "Wash" = to cleanse the spittal of clay from his eyes; this also was a command and he was obedient.
5. "Pool" = a reservoir for bathing.
6. "Siloam" = is Hebrew and means "Sent"--perhaps because it was regarded as a blessing sent or given by God; it was located south of the temple area; the water was conducted artificially to the pool of Siloam.

7. "He went his way" = departed from Jesus' presence and made his way to the pool and "washed" in obedience to the Lord's commands.

8. "Therefore" = in view of the facts; in view of the commands.

9. "And came seeing" = the result of obeying what the Lord said do; the clay on his eyes and the water in the pool of Siloam did not give this man sight, but Jesus the Great Physician did; this is a miraculous result.

10. The man was not responsible for being born blind but he was responsible for making the right choice.

11. Note: No man is outside of the mercy of God unless he places himself there deliberately by choosing darkness instead of light.

12. Also remember this is only physical deliverance from physical blindness, not spiritual. He is not saved here. That happens later, in verse 36.

V. 8

1. "Therefore" = in view of the facts--this blind man was able to see.

2. "Neighbours" = of the same land; those living close by the blind man; the man seems to have gone home after being given his eyesight.

3. "They" = refers to the people of Jerusalem the blind man encountered from day to day begging.

4. "Which" = who; these are persons not things; masculine not neuter gender.

5. "They which before had seen him" = this man seems to have been one who attracted considerable attention due to his being blind so long and his continual begging.

6. "Him" = "he" = the blind man now able to see.

7. "Begged" = begging; the tense is habitual, continuous action; the word literally means to ask with no promise to return what is given; begging was the only means of support a blind man had; the man "sat" at a regular place and was a regular fixture in that place; they who asked this question evidently saw this man as he traveled from the Pool of Siloam to his home; they also saw that he was not blind any longer.

9. The use of the word "before" indicates the man had forsaken begging, his means of support.

V. 9

1. There was a difference of opinion as to who this man was--the one they saw coming back home from the pool of Siloam.
2. "He" = "him" = "I" = refer to the man born blind but now able to see.
3. "Some said, This is he" = they had no doubt as to who this man was.
4. "Others said, He is like him" = he looked like the same man yet he acted different; he no longer had to feel his way around the streets nor did he use a cane; this group thought this man favored the blind man but he sure acted different--he is looking at everything and everyone around him; his world had changed.
5. "*But*" = in italics because a contrast is implied.
6. "He said, I am *he*" = this is an emphatic statement; he knew who he was; imagine the joy that filled the man's emotional outburst when he said these words, "I am *he*;" the tense is continuous which shows this was repeated again and again.

V. 10

1. "Therefore" = in view of the facts--he was able to see and kept saying, "I am *he*."
2. "They" = the neighbors and those who had seen him that was blind.
3. "Him" = "thine" = the blind man now able to see.
4. "How" = in what way; this is a natural and logical question; these men admit the fact of the cure and want the manner of the cure made clear.
5. "Eyes opened" = refers to his being able to see; his eyelids may have been closed while he was blind but now they were opened also.

V. 11

1. "He" = "me" = "I" = the blind man now able to see.
2. "Answered" = to give an answer to a question proposed.
3. "A man called Jesus" = this man did not know who Jesus was; he did not yet know Him as the Messiah, the Son of God; therefore, He is not saved for no one can be saved until he has some understanding as to who Jesus is; at this point only physical sight has been given.
4. He merely stated the simple facts of what had occurred. (See verses 6 and 7) He avoided expressing any opinion as to the character and mission of his healer for he really did not know enough about Jesus to have an opinion.

5. Notice the man said nothing about the spittle or mixing the clay with saliva for he did not see Jesus do that. He stated only what he himself knew by his feeling the clay being smeared on his eyes.

V. 12

1. "Then" = in view of what the blind man made to see had stated.
2. "They" = the neighbors and the others who knew this man and were questioning him.
3. "Him" = second "he" = "I" = the blind man made to see.
4. "Where is he?" = where is this man who is called Jesus and did such as you have just said and caused you to see?; this question indicates they had strong feelings against Jesus.
5. "He said, I know not" = a simple answer yet true; the man had left Jesus blind and went to the pool of Siloam while Jesus went on His way with His disciples; the man did not know where Jesus was.
6. When you are called on to give a testimony concerning what the Lord has done, just do as this man did--tell what you know and no more.

V. 13

1. "They" = those who were questioning this man in the previous verses; they were Jews.
2. "Brought" = to lead by accompanying to a place.
3. "The Pharisees" = the accepted professional teachers who posed as knowing everything; the leaders of the Sanhedrin which was the Jewish authority over Jewish affairs in Jerusalem; they were given this authority by the Roman empower.
4. "Him that aforetime was blind" = this statement indicates that the people were now convinced of the truth of this miracle--a blind man had received his sight.

V. 14

1. "And it was the sabbath day" = there is no definite article "the" in the Greek, therefore, this was just a "Sabbath day" = the seventh day (Saturday) of each week on which the Israelites were required to abstain from all work (Exo. 20:8-10); a day of rest; the law forbids carrying burdens on the Sabbath (Jer. 17:27); but the Jews by their tradition extended the obligation of the Sabbath beyond what was intended by God; by

our Lord healing this man on the Sabbath showed the Jews (even though they became upset) what the law of God really permitted on that day--that works of necessity and mercy were lawful; to the Pharisees the fact that this was done on a Sabbath day was a far more important matter than the healing of this man.

2. "When Jesus made the clay, and opened his eyes" = John inserts this entire verse to explain the upheaval of the Jewish authorities.

3. Jesus seemed purposefully to challenge the Pharisees' interpretation of the laws concerning the Sabbath by healing this man on the Sabbath.

V. 15

1. "Then again" = "also" = repetition of an action; the healed man had been questioned by his neighbors along the same line. (v. 10)

2. "The Pharisees" = "them" = see notes on verse 13.

3. "Asked" = to question.

4. "Him" = first and second "he" = "his" = "I" = the blind man made to see.

5. "How" = in what manner.

6. Third "he" = Jesus, the Son of God; the divine healer.

7. The healed man again simply stated what he had experienced and knew.

V. 16

1. "Therefore" = in view of this statement (verse 15) a heated discussion occurs.

2. "Some" = a part of.

3. "The Pharisees" = see notes on verse 13.

4. "This man" = "he" = refers to Jesus the Son of God.

5. "Is not of God" = means He is not sent by God or cannot be a friend of God.

6. "Because" = gives the reason Jesus was not of God in their opinion.

7. "Keepeth" = to attend to carefully; to observe; negated by "not," thus Jesus is charged with being a Sabbath breaker--by them.

8. "Sabbath day" = see notes on verse 14.

9. "Others" = those not a part of the "some;" may include the rest of the Pharisees present; these were more objective in their judgment for they acknowledged that a miracle had occurred and questioned the Pharisees who had accused Jesus of being a Sabbath breaker (thus a sinner) as to how such a person could perform (do) such miracles.

10. "How can" = in what way is this man able to do such as we know has been done (healed the blind man) if He be a sinner.

11. "Sinner" = Sabbath breaker as the "some" had claimed; a deceiver; an imposter.

12. "Such" = of this kind or sort.

13. "Miracles" = signs; an exertion of divine power by which God authenticates those sent by Him; notice this is in the plural; therefore, it seems these Pharisees knew of other miracles beside this one which Jesus had performed.

14. "Division" = schism, split; they were unable to agree together; Jesus said He came to bring division (Luke 12:51); this had occurred previously in John 7:43.

15. One of these "others" may have been Nicodemus who had already had a heart to heart talk with Jesus in John 3. Then in John 7 he stands up to a degree for Jesus and now he sides with right and light. Every encounter he has with Jesus gives him a little more understanding. Two and a half years has passed since he first met Jesus and six more months will pass before he truly believes with his heart that Jesus is the Messiah.

V. 17

1. "They" = the Pharisees.

2. "Say unto the blind man again" = speak again to the blind man now able to see.

3. "What sayest them of him?" = what do you think concerning Him?

4. "Thou" = second "he" = "thine" = the once blind man now able to see.

5. "Him" = first and last "he" = Jesus the Divine healer.

6. "That he hath opened thine eyes" = this is the Pharisees' acknowledgment that this was an actual miracle performed.

7. "Prophet" = foreteller; one moved by the Spirit of God declaring what he has received by inspiration (God breathed) concerning future events; one sent from God with a message to His people; thus this man, even though he did not know who Jesus was, thought of Him as a man sent from God; therefore, he said, "He is a prophet;" the Jews thought of a prophet as being the highest office a man could hold; thus, this man gave honor to Jesus for calling him a prophet.

8. This man is not yet saved. He has only been given physical sight but we can see a progression in his understanding as he answered this religious crowd. He is well on his way to believing in Christ if he continues and he does. (John 8:31-32)

V. 18

1. "But" = show contrast between the "some" and the "others" (verse 16)
2. "Jews" = "they" = belonging to the Jewish nation; refers to the leaders who represented the people; the Pharisees who were hostile to Christ.
3. "Believe" = to think to be true; to be persuaded of; to place confidence in; negated by "not;" the facts told by the once blind man conflicted with their theological views (perceived idea; traditional view) of God and the Sabbath so they refused to believe what the man said even though the evidence was there.
4. "Him" = "he" = "his" = "him" = man once blind but now had received his sight.
5. "Called" = to call out loud.
6. "Parents" = the once blind man's mother and father.

V. 19

1. "They" = the Jewish leaders who represented the people; the hostile Pharisees.
2. "Them" = the parents of the man born blind.
3. "Asked" = to question; three questions shrewdly put in one in order to confuse the parents if possible and give the hostile Pharisees an advantage; by these questions the leaders of the Jews pressured the parents to deny the miracle performed on their son; they were hoping to convict the man of falsehood.
4. "Is this your Son?" = the first question, referring to the blind man who now could see.
5. "Who ye say was born blind?" = the second question which is "Was he born blind?"
6. "How then doth he now see?" = third question.
7. The parents answered the first two questions but they refused to become involved in the third.

V. 20

1. "His parents" = "we" = "our" = the mother and father of the man born blind.
2. "Answered" = to give an answer to a question proposed.
3. "Them" = the Jewish leaders.
4. "Know" = to have an absolute positive knowledge of the facts; this applies to the first two questions of verse 19; these clear answers countered the Pharisees' disbelief as to the facts of the cure.
5. The parents were honest and humble, and they gave direct and simple answers to some of the most wealthy and powerful leaders of their nation. Their son was a beggar, thus it is safe to assume the parents were very poor. No doubt the parents were torn between the appreciation for the One who healed their son and their respect for their national leaders. The Scripture commands God's people to honor those who rule over them. (Heb. 13:17) This applies to civil and religious leaders.

V. 21

1. "But" = show contrast; the parents could answer the first two questions with positive knowledge but not the third.
2. "By what means" = in what way; how.
3. "He" = "his" = "him" = "himself" = the blind man now able to see.
4. "Now" = at this time.
5. "Seeth" = to have physical sight.
6. "We" = the parents of the man born blind.
7. "Know not" = do not have an absolute positive knowledge of the facts; this applies to both the "how" and the "who;" the parents were not present at the healing; therefore, they knew only what their son had said; if they had told what the son had said their witness would not have been valid for it was secondhand.
8. "Of age" = an adult; above 30 years of age, therefore able to speak for himself; refers to maturity.
9. They were reluctant to become involved in this serious controversy due to the fear of being excommunicated from the synagogue. (verse 22)

V. 22

1. "These *words*" = refers to what they said in verses 20-21.

2. "His parents" = "they" = the mother and father of the man born blind.
3. "Because" = gives the reason they did not attempt to answer the third question, even though they were honest in what they said.
4. "Feared" = to be afraid; to be seized with alarm.
5. "For" = gives the reason for their fear.
6. "The Jews" = the religious leaders especially the hostile Pharisees; the Sanhedrin.
7. "Had agreed already" = had previously come to an agreement among themselves; the Sanhedrin had been given the authority by the Romans over the Jewish affairs.
8. "Any man" = second "he" = anyone.
9. "Confess" = to say the same thing; to declare openly; speak out freely.
10. First "he" = refers to Jesus.
11. "Christ" = Messiah.
12. "Put out of the synagogue" = one word in the Greek; excommunicated from the synagogue; there were two basic degrees of punishment:
 - A. The first was expulsion for a period of 30 days from the synagogue and temple with a separation of at least six feet between people and any friend, even one's wife and family. He could not buy nor sell except for the bare necessities of life.
 - B. The second was final separation from all future benefits whether religious or social. This excluded one forever from the worship of the synagogue and thoroughly excluded the person from all communion whatever with his countrymen. They were not allowed to sell to him anything, even the necessities of life. He was to be counted a spiritual leper. This was the cost of discipleship for many in the beginning of the Church.
13. The second degree of excommunication was intended to be inflicted if anyone should confess that Jesus was the Messiah. It was the fear of this terrible punishment that kept the parents of this blind man from expressing their opinion.

V. 23

1. "Therefore" = in view of these facts.
2. "His parents" = the mother and father of the man born blind.
3. "He" = "him" = the blind man now able to see.

4. "Of age" = an adult; above 30 years of age, therefore able to speak for himself; refers to maturity.

5. "Ask" = to question.

V. 24

1. "Then" = after his parents said what they said to the Jewish leaders.

2. "Again" = the second time they questioned the man born blind now able to see.

3. "Called" = summoned.

4. "They" = "we" = the Jewish leaders.

5. "Give God the praise" = a command to give God glory (praise) by telling the truth (Josh. 7:19); they could no longer deny the fact of the cure since the testimony of the parents in verse 20 and now they want the man to admit that he was lying in saying that Jesus healed him. (verse 11)

6. "Know" = to have an absolute positive knowledge of the facts; they had no doubt in their mind.

7. "This man" = referring to Jesus.

8. "Sinner" = a violator of the law concerning the Sabbath; an imposter; one who misses the mark because He had broken their interpretation of the Law.

9. The Pharisees were desperate men who would stop at nothing to guard their tradition.

V. 25

1. First "he" = "I" = the man once blind but now able to see.

2. "Answered" = to begin to speak, but always where something has preceded to which the remarks refer.

3. "Said" = to speak.

4. "Whether" = if.

5. Second "he" = Jesus the divine healer and Son of God.

6. "Be" = is.

7. "A sinner" = a Sabbath breaker; an imposter.

8. "*Or no*" = or not; in italics thus supplied by the translators because it is implied.
9. "Know" = to have absolute positive knowledge of the facts; first "know" is negated by "not;" he did not know who Jesus was but the following verses reveal that he did not believe Jesus was a sinner.
10. "One thing I know" = the man is keen and quick and refuses to fall into the trap set for him; he passes by their quibbling about Jesus being a sinner and clings to one fact of this own experience--that he could now see after being born blind; at this point he had only physical sight for he had not yet been saved.
11. "Whereas" = being; refers to his condition before his encounter with Jesus--blind.
12. "Now" = at this present time he could "see" = had his eye sight restored.

V. 26

1. "Then" = after the man had spoken.
2. "Said" = to speak.
3. "They" = the religious leaders who were questioning the man.
4. "Him" = "thee" = "thine" = blind man now able to see.
5. "Again" = repetition of the action; they were not satisfied with the man's answer so they questioned him further.
6. "What did he to thee?" = a general question; he had already answered this question in verse 15.
7. "He" = Jesus, the one who had healed the blind man.
8. "How" = in what manner.
9. "How opened he thine eyes?" = a specific question asked previously in verse 15; by asking this question they were admitting that Jesus had opened his eyes.
10. By asking these questions again they were trying to intimidate this man and trip him up so they could find a contradiction in his testimony. But God gave this man grace and strength to make a bold confession of the truth.

V. 27

1. "He" = "I" = man born blind but now able to see.

2. "Answered" = to give an answer to a question proposed.
3. "Them" = "you" = "ye" = the Jewish leaders questioning the blind man who was now able to see.
4. "Have told you already" = told you before. (verse 15)
5. "Did not hear" = did not consider nor understand what he had said; in fact they refused to accept what he said as being truth for it went against their tradition.
6. "Wherefore" = why.
7. "Would" = desire.
8. "Again" = repeating what he had already stated.
9. This question could be stated, "Why do you want to hear what I already said again? You heard it once and refused to believe it, would it make any difference if I told it again?"
10. "Will" = to be determine; to purpose.
11. "Also" = this little word may indicate that the healed man was well on his way to becoming Jesus' disciple.
12. "Be" = become.
13. "His" = Jesus, the Son of God.
14. "Disciples" = followers; learners; pupils.
15. A negative answer was expected in response to this last question, but it cut the Pharisees to the bone.

V. 28

1. "Then" = therefore; in view of the facts just stated.
2. "They" = "we" = the Jewish leaders questioning the healed man.
3. "Reviled" = rail at; heap abuse upon; when argument failed to accomplish what they desired, the Jews resorted to harsh abuse.
4. "Him" = "Thou" = blind man now healed.
5. "Said" = to speak.
6. "Art" = are.

7. "His" = Jesus, the One who healed this blind man.
8. "Disciple" = pupil; learner; followers; this accusation was made to belittle this man.
9. "But" = shows contrast between what they accused the man of and what they were.
10. "Moses' disciples" = followers of Moses, the lawgiver; they acknowledged the authority of the law of Moses which they alleged Jesus had broken by healing on the Sabbath day.

V. 29

1. "We" = the Jewish leaders now reviling the blind man made to see.
2. "Know" = to have absolute positive knowledge of the facts; some things they did know and others they thought they knew but were blinded and deceived.
3. "God spake unto Moses" = God delivered the law unto Moses and commanded him to deliver it to the Jewish nation; "spake" is a perfect tense verb which means a past completed action with existing results; means given in past time, written down, and is still on record today.
4. "This" = this man; this One; they did not even want to mention the name of Jesus (he).
5. "From whence he is" = from where he is; referring to Jesus' origin.
6. "Know not" = they were denying to know Jesus' origin; an amazing thing, just a few days earlier in John 7:27 they had stated they knew where He was from--referring of course to Joseph and Mary as being His parents.

V. 30

1. "The man" = "mine" = the man born blind but now able to see.
2. "Answered" = to begin to speak, but always where something was said to which the remarks refer.
3. "Said" = to speak.
4. "Them" = "ye" = the religious leaders questioning the man who now could see.
5. "Why" = indeed.
6. "Herein" = in this one; refers to the Lord Jesus.

7. "A marvellous thing" = a wonderful and amazing thing; refers not to the healing of the blind man even though that is wonderful but refers to the fact the Pharisees thought they knew everything but they were ignorant of Jesus' origin ("whence he is") "and yet he hath opened mine eyes" = gave me sight.

8. "He" = Jesus the Son of God.

9. "Know not from whence he is" = the man is saying it is a marvellous thing that you cannot perceive that He who has wrought such a miracle must be from God.

V. 31

1. "Now" = but; gives contrast between what they knew and didn't know.

2. "We" = the Jewish leaders plus the blind man now able to see; the man put himself in the same category with the Jewish leaders as he spoke what he knew and had been taught by tradition.

3. "Know" = to understand; he thought he did understand what he was saying.

4. "God" = God our Father.

5. "Heareth" = to attend to; negated by "not;" refers to God not acting upon what has been asked by a sinner.

6. "Sinner" = an imposter; a deceiver; a Sabbath breaker (in context).

7. This phrase has been used to give assurance to "professors" = that they are saved. This is error. A lost man makes this statement to a group of lost Pharisees. Neither of them understood truth. All they knew was taught to them by tradition of men. There is evidence in the Scripture where God heard and answered Cornelius' prayer and he was a lost man. (Acts 10:1-2, 31) Don't base the destiny of your soul on God answering your prayer, that is not where assurance of salvation comes from. If you would like more information on this subject write and ask for the April-May, 1997 article from THE PERSUADER.

8. "But" = shows contrast of who God hears and who He does not hear (in the traditional thinking of man).

9. "Any man" = "him" = whosoever.

10. "Worshipper of God" = a sincere worshiper; one who fears, loves, and adores God.

11. "Doeth his will" = obeys His commandments; the tense is continuous.

12. "His" = "he" = God.

13. "Heareth" = to attend to; implies that God will act accordingly to what has been requested. (I John 5:14-15)

V. 32

1. "Since the world began" = from the age; from the beginning.
2. "Was it not heard" = it was not announced in one's presence.
3. "Any man" = any one; neither Moses nor any of the prophets had ever performed such a miracle as opening the eyes of one born blind; no instance of this kind is recorded in the OT.
4. Giving sight to the blind was reserved for a credential of the Messiah. (Isa. 42:6-7 = Messianic)

V. 33

1. The blind man now healed is continuing speaking--has been since verse 30.
2. "If" = introduces a second class conditional sentence in the Greek which means the condition is determined as unfulfilled--the condition is assumed to be contrary to fact; assuming that Jesus ("this man" = "he") is not of ("from") God "he could do nothing."
3. "Of" = from; refers to His origin.
4. "God" = God, the Father of the Lord Jesus Christ.
5. "Could" = to be able; negated by "nothing" = means He could not do such work as this.
6. "Do" = produce; perform.
7. The fact that Jesus could perform miracles like this was full proof that He was commissioned by God. One such miracle proves that He was from God.

V. 34

1. "They" = "us" = the religious leaders questioning the blind man now able to see.
2. "Answered" = to begin to speak, but always where something has been said. (verse 30-33)
3. "Him" = "thou" = man born blind but now able to see.

4. "Wast born" = was born.
5. "Altogether" = completely.
6. "Wast born in sins" = means born in a state of blindness--a state which proved that either he or his parents had sinned and blindness was the punishment for it; these Jews were thinking according to tradition like the disciples were in verse 2; they thought the blindness was a curse sent from God.
7. "Teach" = to impart religious instruction.
8. "Dost thou teach us?" = this question reveals the attitude of these religious leaders--"Do you who are cursed by God set yourself up as a religious teacher and try to teach us? What audacity!"
9. "Cast out" = to throw out; refers to forcefully driving this young man from their presence; this is probably not expulsion from the synagogue (verse 22) because that required a formal meeting of the Sanhedrin; also the man did not confess that Jesus was the Messiah because he did not know who Jesus really was. (verses 35-36)

V. 35

1. "Jesus" = "he" = the virgin born Son of God.
2. "Heard" = to perceive by the ear what is announced in one's presence; refers to the humanity of Jesus but He was God and knew all things before they even happened.
3. "They" = the Jewish leaders.
4. "Him" = "thou" = the man born blind but now able to see.
5. "Had found" = to find by searching; the word shows that Jesus set a course to find this man; again this is written concerning the humanity of Jesus but He was God and knew exactly where this man was; this word implies the work of the Good Shepherd--Jesus sought this sheep and found him right on time; the religious leaders were hirelings, not shepherds.
6. "Dost" = do.
7. "Believe" = to trust; to commit; refers to saving faith; the Greek construction reveals a continuous action.
8. "On" = means to come to a point, place, and time with a purpose which can only be done as a result of completed Holy Ghost conviction. (John 16:8-11)
9. "The Son of God" = a phrase equivalent to the Messiah; this distinct Messianic claim is beyond the range of this man's limited knowledge.

10. This man believed according to the light he had, and he now showed that he was prepared to believe all that Jesus said. This is the nature of true faith. It believes all that God has made known, and it is prepared to receive all that He will teach. (Rom. 10:17)

11. No man can believe on the Son of God until He is revealed to him. Jesus is hidden in the bosom of the father and only the Holy Ghost can reveal Him to you. And when He does you won't reject Him but fall on your face in submission like Isaiah did. (Isa. 6:5)

V. 36

1. First "he" = the man with physical sight restored but he is still lost spiritually.
2. "Answered" = to give an answer to a questioned proposed. (verse 35)
3. "Said" = to speak.
4. "Who is he?" = it is probable that the man did not know that the one addressing him was the same one who healed him for he had not yet seen Him.
5. "Lord" = used only as a title of honor expressive of respect and reverence; used as an equal to "mister" or "sir;" this man at this point did not recognize Jesus as deity-God.
6. Second "he" = "him" = refers to the Lord Jesus.
7. "That" = gives the reason he wanted to know who He was--so he could believe on Him.
8. "Might" = may.
9. "Believe" = to trust; to commit; refers to saving faith.
10. "On" = come to a point, place, and time with a purpose--to be saved; this can only be accomplished by completed Holy Ghost conviction. (John 16:8-11)

V. 37

1. Jesus reveals Himself as the Messiah to this man.
2. "Jesus" = second "him" = "he" = the Messiah.
3. "Said" = to speak.
4. First "Him" = "thou" = "thee" = the man healed of his blindness.
5. "Thou hast" = you have.

6. "Both" = indeed.

7. "Seen" = to see; also means to become acquainted by experience; the tense is perfect which means a past completed action with existing results; therefore, this word in context seems to be referring to become acquainted by experience--he had experienced sight because of Jesus and he maintains sight at present; it also seems that this man had never laid eyes upon Jesus until this present time.

8. "Talketh" = speaking.

9. "It is he" = the Son of God; the Messiah.

V. 38

1. "He" = "I" = the man born blind but now able to see.

2. "Said" = to make known one's thoughts; to declare; this is this man's confession with his mouth. (Rom. 10:9)

3. "Believe" = to trust; to commit; refers to saving faith; the Greek construction reveals a continuous action; it is interesting to note that Jesus used a continuous action verb (believe) in verse 35 but the man used a point action verb (believe) in verse 36; but when Jesus revealed Himself to this man, he used a continuous action verb (believe) in verse 38; saving faith will cause one to continue.

4. "Worshipped" = means to fall down in reverence; to kiss toward the Son; involves thanksgiving and praise; worship is the occupation of the heart with God Himself; by this act this man attributed to Jesus that to which God alone is entitled and Jesus accepted the worship because He was God.

5. It was much better for this man to be outside the synagogue with Christ than inside without Him.

V. 39

1. "Jesus" = "I" = the virgin born Son of God--the Messiah.

2. "Said" = to speak.

3. "For" = introduces the effect or result of Jesus coming into the world.

4. "Judgment" = condemnation of wrong; the decision which one passes on the faults of others; the meaning may be expressed, "I came to declare the condition of men; to show them their duty and danger. My coming will have this effect, that some will be reformed and saved, and some more deeply condemned."

5. "I am come into this world" = I came into this world.
6. "World" = refers to the inhabitants of the earth.
7. "That they" = used twice; refers to this being the effect or result of His coming not the design; He came to declare truth and this would be the effect of that--some would hear and heed and some would not.
8. "They which see not" = Jesus used the physical example of this man He had just healed to illustrate the spiritual; He refers to those who are blind and ignorant by sin and those whose minds have been darkened but have a desire to see spiritually.
9. "Might see" = might discern the path of truth, of responsibility, and of salvation.
10. "They which see" = refers to those who thought they knew the truth--the proud, self-confident, and despisers of the truth; the Pharisees were in this category.
11. "Might be made blind" = refers to the effect of Jesus' ministry; when truth does not soften, it hardens the heart and causes that person to sink deeper and deeper into blindness and condemnation; the Pharisees were blind guides. (Mat. 23:16)

V. 40

1. "*Some* of the Pharisees" = those who were with Jesus ("him") and heard Him speak "these words" = the words of verse 39.
2. "The Pharisees" = "we" = the Jewish religious leaders. (See notes on verse 13.)
3. "Which" = who; the Pharisees are people not things; masculine gender not neuter.
4. "Heard" = to perceive the sense of what is said; they sensed that Jesus was referring to them when He made this statement.
5. "Are we blind also?" = a negative answer was expected; they were denying their blindness; up in Galilee Jesus had called the Pharisees blind guides who stumble into the pit (ditch). (Mat. 15:14)
6. "Also" = indeed.

V. 41

1. "Jesus" = the virgin born Son of God--the Messiah.
2. "Said" = to speak.

3. "Them" = "ye" = "we" = "your" = the hostile Pharisees who were denying their blindness to Jesus.
4. "If you were blind, ye should have no sin" = this phrase says that if these Pharisees were really blind--had no knowledge of good and evil--then they would not be guilty before God--would not incur blame.
5. "But" = shows the contrast.
6. "Now" = at this time; the present.
7. "Say" = to point out with words; these Pharisees had openly declared to have all knowledge including that of good and evil (this is the point of the knowledge of accountability).
8. "We see" = we have knowledge.
9. "Therefore" = result of possessing knowledge.
10. "Your sin remaineth" = you are guilty and your sin is not pardoned; refers to their not being saved.
11. This blind man in this chapter was brought from darkness to light physically and spiritually because he walked in what light he had. If you will step in the light you have--respond to that light--even if it is bewildering, you will have the Son of God manifested to you and you too, like this man, will be saved and satisfied.
12. No man is outside the circle of God's mercy, unless he deliberately chooses darkness instead of light.

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